

# THE Christian Monitor.

VOLUME 1.] RICHMOND, VA. FEBRUARY 17, 1816. [NUMBER 33.

## MISCELLANEOUS.

*To the Editor of the Christian Observer.*  
I was much pleased with the general tenor of the strictures on a late Baptismal Ball, which appeared in the number for December last. To one part of the paper, however, I hesitate in giving my concurrence. I allude to the writer's opinion on the fashionable accomplishment of dancing, which "he does not condemn when restrained within reasonable hours, and practised in unexceptionable company."

Having several children, whom I am anxious to educate on Christian principles, and whom I would not unnecessarily restrain in the enjoyment of such recreations and accomplishments as are compatible with the Christian character, I must confess it would be a gratification to me to know the sentiments of the Christian Observer on this point, having myself considerable doubts as to the propriety or necessity of dancing forming a branch of the education of children, to qualify them for any station in society; and as I am apprehensive that the admission of the sentiments contained in the paper alluded to, without any note to qualify or contradict it,\* will be construed by the readers of your work generally to be the opinion of the conductors, I am on this account also anxious to see an explicit opinion on the subject.

I. O.

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*To the Editor of the Christian Observer.*

It was with much pleasure that I read the very excellent observations on a

baptismal ball, contained in your Number for December last; but uniting in opinion with another correspondent, I. O. whose short letter lately appeared in your work, I request the insertion in your useful publication, of a few observations on the subject of dancing, as an accomplishment permitted to be taught in some Christian families.

Upon what principles such a permission is given, it is not easy to conceive. I never heard of any argument that appeared to have the least soundness in it, except the expectation of acquiring grace in attitudes and movements. Now I do not think this an object sufficiently important; and if it were, a question would remain, whether it might not be as well attained under the tuition of a serjeant of the Guards; at least as far as opening the chest, throwing back the shoulders, giving a firm step, and an erect position to the body. The graces derived from dancing, in many instances, too nearly approach to affectation. If graceful movements and easy attitudes were really the object, the minuet only would be taught, but minuets are out of fashion; and as to the hopping, skipping, and capering of what were called country dances, (what they are named at present, I know not,) such steps do not seem to me to be well adapted to reasonable beings. I have heard some persons plead for dancing as an healthy exercise; but in this respect, to compare walking or running in the open air, with an exercise which expands the lungs to the contaminated atmosphere of a ball room, would be too preposterous for a moment's attention. But the consideration which appears to me to demand the most particular attention, is the use which may hereafter be made of this accomplishment; and the inducement which may be founded

\* Such an inference would certainly be very unfair. It is obvious, that if we were to introduce notes of dissent from particular sentiments of our correspondents, we should be rendering ourselves responsible for all from which we did not express our dissent.

in a taste for dancing to frequent parties, and partake of amusements, which a Christian parent would hardly approve. It is true, that while young persons are immediately under the eye of such parents, these consequences might be prevented ; but in cases of death, or removal, who can tell what the society will be into which such young persons may be introduced ; and what a strong argument it would be to address to them, "Can you suppose, for one moment, that such excellent persons as your father, and mother, would have had you taught dancing, in order NOT to have it practised ? They certainly meant that you should do what they taught you to do."

For many years, to which I now look back with regret and deep repentance, dancing was one of my favourite amusements ; and I therefore had innumerable opportunities of experiencing in myself, and witnessing in others, its demoralizing influence ; and I am disposed to conclude, that the more of elegance and of personal grace is introduced into it, the more it is to be shunned as a dangerous temptation. It is the tendency of dancing to add fresh attractions to personal display, and a higher zest to the feeling of personal vanity. Whatever is attended by such effects, does not seem to be in unison with that modesty and reserve which St. Paul recommends ; and that can scarcely be a proper accomplishment for a Christian, which, when executed in perfection, was deemed by a celebrated heathen writer, to be inconsistent with the character of a modest woman. The music also, which is composed for this frivolous amusement, is of a character equally light and trifling. Now, to render the eye familiar with seductive graces, and the ear accustomed to frivolous sounds, does not seem perfectly congruous with that spirit which pervades the Gospel.

If it be said, that I reason rather against the abuse than the use of dancing, and that the best things may be abused without affording a fair argument against their use, the reply is obvious. The observation implies, that there is a real good an acknowledged use, in the pursuit which is defended. But this is not the case with dancing ; as it may most reasonably be contended that there re-

sults from it no good whatever, and that all which can be supposed useful may be attained by other and safer means. But were the use admitted to the fullest extent that can be pleaded, let it be remembered, that such use applies only to the body, and that the danger is to the soul ; and such a consideration ought to close the discussion, and make parents who are anxious for the salvation of their offspring, hesitate at least, before they teach their children this art.

One point, sir, remains, and I have done. Sorry I am to observe, that there are arising many gradations in the religious world ; the result of a sort of fashion in religion. There are many, who, without being real Christians, wish to be thought so. Now many of these people indulge in companies and societies, in a style of living, and in plans of education for their children, which appear to be rather inconsistent with their profession. Such characters are very apt to shelter themselves, whenever it is possible, under the example of those who are considered as more religious than themselves. The children of such persons, in all probability, learn to dance ; and if any question be made of its propriety, most readily they immediately quote the example of those, whose high character may exempt them from every suspicion of insincerity. Perhaps they may be persons who stand in the very first rank in the religious world, and whose piety it would be impossible to doubt. The argument would be deemed unanswerable ; but what a difference there may be in the application ? With one party, the accomplishment may prove really innocent ; but what may it not prove with the other ? It would be very easy to enlarge on this remark ; but I trust the conclusion will be obvious to your readers.

Mr. Wilberforce, in his admirable work on Christianity, has, with an eloquence which spreads a charm over all that flows from his pen, pointed out several amusements that are proper for a Christian. What a sorry figure would dancing have made in that beautiful passage ! To beings with immortal souls, how invaluable is time ! far too precious to be wasted in the acquisition of such useless, not to say hurtful, accom-

plishments. How many pursuits, how many branches of useful knowledge, are entirely neglected in general education; and is it not to be lamented, that young ladies, after employing for years many hours every week in music and dancing, are often found entirely ignorant in that most useful science, economy, which is so rarely taught on principle. Among your many valuable correspondents, I earnestly wish, that some one would consider this important subject for the benefit of your readers. The number of families who are ruined, through ignorance of the means of proportioning their expenses to their income, affords perpetual proofs how little this subject is understood; and yet the precepts might clearly be drawn from that great source of true knowledge, the Holy Scriptures. The husband or the wife who is deficient in economy, cannot be liberal, generous, charitable, or just; nor can a virtue, which has its grand foundation in self-denial, be an improper study for a Christian.

When we consider that the Holy Scriptures represent us as strangers and pilgrims upon earth, where we have no continuing city, they seem to call upon all parents in the education of their children to be in the highest degree solicitous to instruct them with a view to this state. The future situation of daughters especially cannot be known, nor, consequently, the necessity or propriety of the common female accomplishments; but we may rest assured that these accomplishments are not the best calculated to promote their Christian progress in any case; and in some situations have a direct contrary tendency. And surely this is a consideration that should make the deepest impression on the minds of all parents, before instruction is permitted in an art, void of every moral or religious tendency, of no use in the material object of self-employment, and which is so far from being a resource in a solitary situation, or in moments of vacuity, that it demands a measure of gaiety, and a species of dissipation before it can be exercised; and if it should prove, by reason of their excelling in it, particularly pleasing to young persons, it may probably lead to danger. Is such a pursuit, then, advisable for those who

are setting out on their pilgrimage through the dangers, temptations, rocks, shoals, and quicksands of life? Is not instruction in such an art somewhat too direct a breach of the injunction against conformity to the world?

I am, &c.

A. Y.

*To the Editor of the Christian Observer.*

The following is a transcript from an autograph of Dr. Watts. It originally belonged to my maternal grandfather, who was united to the congregation of that eminent dissenter. Every reader acquainted with his writings will, I doubt not, recognize in this little production the spirit and fervour of Dr. Watts. The original I prize as an interesting relic, and regard it with all the veneration which becomes a Protestant.

J. M.

“ To the Minister that shall assist att ye ordination of Mr. Price in ye Church of Christ meeting in Burry Street.

“ My dear & Reverend Friends, Fathers & Brethren,

“ During the time of my long affliction & confinement your kind offices to the Church, Your rich supplys of my absence, & your constant prayers for me have given me no small support & consolation. Your Work of Love is ever before the Lord & your Reward with your God.

“ The concern of mind I have had for the welfare of this Church makes me rejoice in their solemn appointment of my worthy Brother Mr. Samuell Price to minister unto them in all holy things: And I take this Occasion publickly to testify my most hearty approbation of his being joynd with me in the pastorall care & oversight of this flock: For I believe it to be the most proper & effectuall means for their preservation & encrease during my absence, & for their more abundant edification & comfort, when the Lord shall finish his Chastising work, & restore me again to their service, which I wait & hope for thro' the prayers of the Saints on Earth, & ye mediation of my Great Intercessor in heaven. The sweet Experience I have had of the knowledge and piety of my Dear Brother, of his sincere zeal for God & hearty Love to this Church, of his Great diligence & faithfullness in assisting me these many years in the Work of preach-

ing, give me the most perfect satisfaction & pleasure in his being called to all other services together with me. While you are pleading with God for mercy for this Church & a fresh Effusion of the Spirit upon him, & large Success in his Labors, my soul shall meet you att the mercy seat and say, Lord, outdo all their Petitions.

“ I assure myself I have no need to ask you to put in a word for me att the Throne; But tis my desire that Patience, Resignation to the Will of God, and great Refinement in this furnace may be the matter of your requests as much as my Health and recovery. And I entreat that my God may receive prayse in publick for his supporting Grace & the constant light of his Countenance under his dark & heavy dispensations, even when I have had the fairest and deepest convictions how much I have deserved them. O may his Spirit ever rest upon you, and never suffer you to provoke him, as I have done by any degrees of negligence in your glorious work, that you may never fall under the Same sharp discipline.

“ Salute the Church where you now worship with my most fervent Love in the Lord Jesus. I design, if God assist, to visit them with a few lines shortly upon this Occasion, and att all times to shew how much I am devoted to the service of their faith and joy.

“ I am  
My Dear & Reverend Friends  
Yours most affectionately  
in our Blessed Lord  
ISAAC WATTS.

Theobalds, March 1st. 1713-14.”

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#### ANECDOTES,

Calculated to show the Utility of distributing Religious Tracts.

An Officer of the Royal Navy, being on a visit in *Bristol*, his friend presented him with a *Tract*; as soon as he ascertained what it was, he threw it from him with disdain, thinking himself insulted by being placed on a level with the poor: for whose use *alone* he considered Tracts were intended. The lady was not thereby intimidated, but observing that he was fond of smoking a pipe in the summer-house, she placed the

“ SWEARER’S PRAYER” on the floor, as if by accident. Observing it lying there, he had the curiosity to examine what it was: finding it a *Tract*, he was on the point of throwing it away; but being alone, and having no witness, his pride did not take the alarm, as in the former instance. He read it with astonishment, and with gratitude to God for not having cut him off in his sinful courses—became an anxious inquirer “ What must I do to be saved?”—was directed to CHRIST JESUS the LORD, whose blood cleanseth from all sin—found rest to his soul, and became as eminent in *piety* as he had been for *profaneness*. ”

“ A poor woman seeing the *Tract*, “ SIN NO TRIFLE,” fly out of a window, ran across the street, took it up, and read it with attention. It was made the means of convincing her of sin—drove her to a throne of grace, and then to inquire after the faithful preaching of the Gospel. When she became acquainted with the efficacy of the *all-atoning blood*, she thought it her duty to return the *Tract* to the house from whence it blew; she knocked at the door, told the servant the circumstance and offered him the *Tract*. He said he was sure it could not be from that house, for they *never troubled themselves about RELIGION* there!

“ The master of the house passing through the hall, inquired what the woman wanted? He was told her errand: thinking her a poor fanatic, he told the servant to ask which window she saw it come from. She pointed it out; when he went jocosely into the drawing-room, to a lady who was on a visit there, and asked her if she was turned *Methodist*? relating the fact of a *Tract* having dropped from her bed room window. The lady acknowledged that some person had put a *Tract* in her hand in the street—she had read it with peculiar emotion, and she trusted, with great profit—had laid it on her toilette, but had missed it some time.

“ The poor woman was called in, told her artless tale, was rewarded for her honesty and dismissed by the lady with advice to hold on in the ways of holiness. The master of the house requested permission to read this wonderful *Tract*: and became a truly pious character. There

is also reason to hope well of the footman who attended, and was favored with a perusal of this *Messenger of Peace.*"

"A Lady of rank returning from a rout at a very unseasonable hour, found her waiting maid dozing with a Tract before her which she had been reading; her eye caught the title, and she became agitated; while the maid was undressing her, she ventured to inquire the cause of her trepidation—“Oh!” exclaimed the lady, “that little book which lay before you—ETERNITY!—ETERNITY—ETERNITY!—what a state am I in, should *Eternity begin this Night?*”

"The pious servant embraced this favourable opportunity of speaking to her mistress, with trembling respect, on the concerns of her immortal, never dying soul. The Tract, the conversation, and frequenting the House of God, where the Gospel was faithfully preached, issued in her *reformation of manners, conversion, present peace, and sure and certain hope of everlasting happiness through CHRIST her REDEEMER.*"

[Rel. Rem.

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FOR THE CHRISTIAN MONITOR.

*Awake thou that sleepeth.* Eph. V. 14. This epistle, with many others of the apostle Paul's, was written when he was a prisoner at Rome. The principal object in writing to his Ephesian brethren, seems to have been, to remind them of the state from which they had been redeemed, to manifest his joy in their faith, and exhort them to perseverance. He charges them to “have no fellowship with the unfruitful works of darkness, but rather reprove them: for it is a shame even to speak of the things that are done of them in secret. But all things that are reproved, are made manifest by the light. Wherefore he saith, “awake, thou that sleepest: arise from the dead, and Christ shall give thee light.”

It was often the custom of Christ and his apostles, to illustrate the doctrines which they taught, by metaphors and similes, drawn from the most common occurrences of life. By this means, the sublimest truths of the gospel, were brought within the comprehension of

the meanest capacities, and conviction powerfully enforced upon the conscience. The figure made use of in the words first quoted, is very striking, and but little attention is necessary, to discover that there is a strong similarity between man in a state of nature, and a person in sleep.

1. A person in sleep, is insensible of the danger that surrounds him. If the building in which he sleeps is wrapt in flames, he knows it not. Thousands may fall by his side, and ten thousand at his right hand. Perhaps at the very moment that he dreams of safety, and the enjoyment of a splendid feast, or a noble banquet, the assassin aims a deadly dagger at his heart. Thus man, in a state of nature, is insensible of the dangers that surround him. If he reads the word of God, or hears it preached, he learns that “God is angry with the wicked;” that they “shall be turned into hell with all the nations that forget God.” He learns also, that hell is a place of unutterable torment. Still he feels secure: he cannot realise that it means *him*. Though “God whet his glittering sword to take vengeance on the wicked;” tho’ “hell yawns from beneath” to receive his disembodied soul; he eats, he drinks, he sleeps, as undisturbed, as if he had made a league with the grave, a covenant with destruction,” and should never pass through the dismal regions of death.

2. A person in sleep is wholly inactive as it respects improvement, either in mind or estate. Let him sleep ever so long, and he will awake as ignorant, and as poor, as when he first closed his eyes. Says Solomon, “I went by the field of the slothful, and the vineyard of the man void of understanding: and it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down.” While a man remains in a state of nature, he gains no spiritual knowledge. “The things of the spirit of God are foolishness unto him; neither can he know them.” Should a man be converted at the age of seventy, he would then be but a *babe in Christ*. While man remains in a state of nature, he is inactive as to the interest of his immortal soul. He lays up no “treasures in heaven.”

His attention is engaged in other things, than the one thing needful. He sins away his day of grace, death comes, and where is he? His soul is unwashed in the blood of the Lamb." He has no kind friend to lead him through death's dark vale: no mediator to intercede at God's right hand: no Jesus to pity, and pray, "Father forgive." None of these has he secured in his probationary state.—In the agonies of despair, he hears his doom, and sinks into the gulph of woe, where hope never darts one solitary ray.

3. A person in sleep is unable, and unprepared to defend himself. His situation is a defenceless one. Sinners likewise are unprepared to meet dangers and trials. Life to them, is truly a "thorny path." In afflictions, they repine, and inwardly curse the hand that afflicts them. They are unprepared to meet death. He is to them a king of terrors, an unwelcome messenger, an unconquerable foe. They have no shield to defend themselves from his poisonous darts; no balm to heal his deadly wounds, no antidote to counteract his fatal sting.—But how will they meet the more terrific scenes of the judgment day!

4. A person in sleep is insensible of the flight of time. The night steals away imperceptibly, and the morning comes before he is aware of it. So to the sinner, time flies with a silent, rapid flight. Life is gone before he is aware; death approaches unexpectedly; he awakes, and behold he is in eternity.

5. Persons in sleep often dream of good which they never possess, and pleasures which they never enjoy.

Sinners dream of heaven, and hope hereafter to enjoy its seraphic pleasures. They cry "peace, peace, when sudden destruction cometh upon them." They are rich in this world, but have no treasures secured in heaven. Their language is, soul, eat, drink and take thine ease, for thou hast much goods laid up for many years. But in the solemn night of death, when their souls are required, they will find themselves poor and naked, and miserable. The hopes with which they buoyed up their souls, will vanish like "the baseless fabric of a vision." They will then find, to their eternal sorrow, that God is not a "God all mercy." Though he now bears long

with them, and with-holds his dreadful ire, yet his jealous eyes mark every deed, and vengeance slumbers but to awake with tenfold fury, and sink the daring rebel to the lowest hell.

6. Persons in sleep often have their slumbers disturbed by unpleasant dreams.—But they are soon past, and sleep returns again with all its powerful influence.—Tho' lightnings flash, and thunders rend the heavens, they are insensible of it. The ungodly sometimes have their carnal slumbers disturbed. They are aroused from their stupidity for a season.—And, alas! how soon many of them hush their consciences into peace; compose their fears, and in spite of all the thunders of God's law, and the flashes of vindictive justice, slumber on, 'till with them, the heavens are no more.

Happy are all those, who awake from this dreadful lethargy, before it is forever too late, and prepare for a dying hour, and an awful day of final retribution.—"Awake, thou that sleepest! Arise from the dead, and Christ shall give thee light."

JUVENIS.

[The insertion of the following communication may perhaps be thought to be a deviation from that line of conduct which the Editor had prescribed for himself. He however is not of that opinion. His view of the subject is this; the Monitor is intended for the general benefit of Christians of all denominations. The Editor publishes as he can obtain intelligence, the proceedings of all societies for the promotion of the Redeemer's Kingdom; he endeavours to exhibit truths as he thinks, important to all; and when he undertakes the office of censor, it is errors in judgment or practice, if not universally prevalent, yet common to many, that he ventures to condemn. He is so convinced of this, as to challenge any person to lay his finger on a passage in the Monitor, which does not apply, as far as censure goes, not only to many individuals, but to many societies. If the Editor knows any thing of the structure of his native language, and of the meaning of his own words, he can safely make the challenge. But if this be so, the Editor is much at a loss to know by what means his heart is searched, and intentions and purposes discovered there,

which are not avowed in words, which cannot be derived from the plain grammatical import of his sentences. It is farther remarked, that the conductor of a paper like the *Christian Monitor*, from the very nature of his duty, is obliged to seek information of the state of the whole Church, through its various divisions and dispersions. In this way his views become more general, than otherwise they would have been: and hence, remarks which are intended to have a general effect, are applied by those whose attention is more confined to particular, or it may be, individual cases; and what the Editor was conscious proceeded from Charity, is construed by an unhappy mistake, into an inviolate attack on those who differ from him. The Editor laments this, but he cannot help it. He however thinks that when such mistakes are made, it is nothing but fair to afford to those whose feelings have been wounded an opportunity of stating to the public, their views on the particular point in question. On this principle the following piece is admitted. The remarks which have been made above are general. In relation to this communication, the Editor would only suggest to his correspondent, that he ought to be very well assured that a principle, which puts all who differ from him out of the church of Christ, is correct, before he adopts it.

Rich'd Feb'y 2d; 1816

To The Christian Monitor

Dear Sir,

In a Conversation with you some days passed on the subject of Your *Observations*, on The 9 Chapter of Luke 49th. verse, which appeared some weeks ago in your paper; You were kind enough; to Say, that you would publish any remarks, that might be offered on the Subject, of those *Observations*. I accept your offer; and shall beg leave to Say a few things, on that part of the publication, which touches on the Subject of *Communion*. In the first place then, I cannot admit the correctness of the charge which you make, against those Christians who oppose the practice of *general Communion*. Why accuse them with an improper Spirit.—They declare their opposition in this

Case, to be the result of their best judgement, a judgement, made up, by mature reflection, after a diligent Examination of the Scriptures. If this be the fact (and it would be arrogance to deny it) surely their practice does not proceed from an improper spirit, if it does from a weak judgement. Would it not have been more friendly to have convinced them of their Error, by sound reasoning, than to bring the heavy accusation against them which you have done, unsupported entirely (as they think) Either by Scripture or Argument? Sir I am of the number of those who advocate the doctrine of *Close Communion*. The following are briefly some of the reasons, which influence my opinion on this Subject. In the first place I think the word of God requires, regeneration & Baptism as prerequisites to Communion. In this you agree with me. In the next place I think, if Either of these are wanting, there is a deficiency in qualification for communion which cannot be dispensed with. On this point too I presume we agree in opinion. The question now is What is Baptism, or the right manner of Baptising. this is the only one of the prerequisites about which we shall differ, and on this subject permit me to say, that I as conscientiously believe a profession of Faith in the *Lord Jesus Christ*, and a Subsquent immerssion of the Body in Water Essential to the right administration of Baptism, as you do, that light and heat are Essential properties of the Sun. Consiquently, if Baptism be a prerequisite to Communion, I Cannot admit those to be possesed of the prerequisite, for which we both contend, who have not been immers'd on a previous proffession of faith. Another reason for my practice is this, if I admit the doctrine of *General Communion* to be Correct, I must in order to be consistent, admit the validity of *Infant Baptism*; This Sir, I Can never do, unless it Can be made appear from the word of God to be an institution of Heaven, which I Verily believe can never be done. Again it is my decided opinion, that Church fellowship is a necessary and important term of Communion, for to me, it is quite Evident, that a mixed Communion of persons from the different Churches, comeing together with all their different Views on Religious

subjects, would rather tend to produce Confusion than harmony. The Scripture has declared that two cannot walk together Except they be agree'd and Experience has proven the maxim true. The Various Conflicting doctrines, & sentiments of the different Religious Sects, while they are much to be deplored and while they distress the pious Christian of Every name, are nevertheless in my opinion insuperable barriers to *General Communion*. Indeed Sir I confess to you, that under existing circumstances, I Cannot think that a mixed communion would be even desirable. I very much question whether it would tend to the Glory of God, or the Good of the Church, even if the scruples were remov'd from the minds of those who now oppose the practice. Thus have I plainly and briefly stated, a few reasons for not holding with *General Communion*. Much more might be said on the subject, but it was not my intention, to do more than briefly to notice the publication, to which this letter refers, this I have done, and shall therefore Close, with an Earnest supplication, to *Almighty God* that he would Graciously & Speedily remove Every thing, that hurteth or offendeth in all his holy mountain, and that he would hasten, the happy period when we shall all be of one mind, and one heart, and when we shall all know, all love, and all practice, the truth as it is in *Christ Jesus*.

Yours in the hope of the  
Gospel  
Bt. Pr.

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*Industrious Female.*

I once knew a lady (observes one,) noble by birth, but more noble by her virtues, who never sat idle in company, unless when compelled to it by the punctilio of ceremony, which she took care should happen as rarely as possible. Being a perfect mistress of her needle, and having an excellent taste in that as in many other things, her manner, whether at home or abroad with her friends, was to be constantly engaged in working something useful or something beautiful; at the same time that she assisted in supporting the conversation with an attention and capacity which I have never

seen exceeded. For the sake of variety and improvement when in her own house, some one of the company would often read aloud, while she and her female visitants were thus employed. I must add, that during an intimate acquaintance of several years, I do not remember to have seen her once driven to the polite necessity of either winning or losing merrily at play, and making her guests defray the expense of the entertainment.

What a happy simplicity prevailed in ancient times, when it was the custom for ladies, though of the greatest distinction, to employ themselves in useful and sometimes laborious works! Every one knows what is told us in scripture to this purpose concerning Rebecca, Rachel, and several others. We read in Homer of princesses drawing themselves water from springs, and washing with their own hands the finest of the linen of their respective families. The sisters of Alexander the Great, who were the daughters of a powerful prince, employed themselves in making clothes for their brothers. The celebrated Lucretia used to spin in the midst of her female attendants. Among the Romans, no citizen of any note ever appeared in public in any garb but what was spun by his wife and daughters. It was a custom in the northern parts of the world, not many years ago, for the princesses who then sat upon the throne, to prepare several of the dishes at every meal. The depravity of the age has indeed affixed to these customs an idea of meanness and contempt; but, then, what has it substituted in the room of them? A soft indolence, a stupid idleness, frivolous conversation, vain amusements, a strong passion for public shows, and a frantic love of gaming.

The habits of industry, says an elegant female writer, cannot be too early, too sedulously formed. Let not the sprightly and the brilliant reject industry as a plebeian quality; as a quality to be exercised only by those who have their bread to earn, or their fortune to make.